Zambik

Ka Maana Aur Masla -e- Durood

Ghazali -e- Zamaa'n, Allama

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Ahmad Sayeed Kaazmi Rahimahullahu Ta'ala
Tarteeb : Maulana Jameelur Rahman Sayeedi (Karachi)
Takhreej Wa Hawashi : Khaleel Ahmad Rana

Roman Urdu : Muhammad Saif Ali
Proof Reading : Abde Mustafa Riyaz Qadri
Composing : Abde Mustafa Sabir Ismayeeli

Publisher : Sabiya Virtual Publication
Pages : 64

(Ye Taqreer "Khanpur" Zila Raheem Yaar Khan Mein
Eid Miladun Nabi Sallallaho Ta'ala Alaihi Wasallam
Ke Mauqe Par Jamia Sirajul Uloom Ke Paanch Roza Saalana Jalse Me Ki Gai,
Jalse Ki Tarikh Maloom Na Ho Saki)

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

Imaan Ye Kahta Hai Meri Jaan Hain Yeh

Azeezan e Muhtaram! Aap Ka Ek Hi Maqam Hai Aur Wo Kya Hai? Allaah Par, Allaah Ta'ala Ki Tauheed Par, Allaah Ta'ala Ki Zaat Wa Sifaat Par Aur Allaah Ke Wahdahu Laa Sharik Hone Par Aap Ka Imaan Hai, Magar Ye Samjh Lo Khuda Ta'ala Ki Tawheed, Uski Wahdaniyat, Uska Wahdahu Laa Sharik Hona, Uska Sharik Se Paak Hona, Deen Ki Buniyad, Deen Ki Rooh, Sara Deen Tamam Ahkaam e Khudawandi, Tamam Islami Taalimaat, Pura Qur'an Aur Tamam Shariat e Mutahara Jis Daaman Se Mili Hai Us Daaman Se Wabasta Raho, Yah Wabastagi Tumhara Maqam Hai, Agar Is Daman e Pak Se Wabastagi Mein Za’af (kamzori) Paida Ho Gaya To Samajh Lo Kuch Bhi Baaki Na Raha.

Mere Mohtaram Bhaiyo Mere Pyare Azeezo ! Aap Ko Yaqeen Karna Hoga Ki Humare Liye Khuda Ki Tawheed, Allaah Ki Uloohiyat (Maabud Hona),

Allaah Ki Wahdaniyat, Allaah Ki Wahidiyat, Uska Wahdahu Laa Sharik Hona Yaqeenan Deen Ki Bunyad Hai Magar Aap Dekhein Ke Is Bunyad Ki Bhi To Koi Buniyad Hai, Deen Ka Markaz Hai?

Mere Dosto ! Qur'an Deen Ka Markaz Haye, Shariat e Muhammadiyah Deen Ko Apne Daaman Mein Liye Huye Hai, Allaah Ke Ahkaam Ko Apne Daaman Mein Liye Huye Hai Aur Tamam Aadab Aur Ibaadat, Muaamlaat, Tamam Ahkaam, Masail, Deen Ka Har Masla, Deen Ke Usool Aur Deen Ke Furu Sab Kuch Humare Liye Dunya Wa Aakhirat Ki Saadat Ke Liye Zamaant Hai, Magar Yeh Batao Is Deen Ki Asal Kiya Hai? Main Tumhein Batata Hoon.

بمصطفیٰ برساں خویش را کہ دیں ہمہ اوست

Deen Ki Asal To Huzoor Sallallaho Ta’ala Alaihi WasallamKi Zaat e Muqaddasa Hai, Aqida -e-Tawheed, Allaah Ki Wahidiyat Hai, Uski Wahdaniyat, Kalaame Ilaahi, Allaah Ke Kalam Ka Hum Tak Pahuncha Aur Saari Shariat Ka Hum Tak Aana Sab Ki Bunyad Huzoor Sallallaho Ta’ala Alaihi Wasallam Ki Zaate Muqaddasa Hai, Allaah To Azal (Humesha) Se Ek Hai, Magar Mere Doston! Allaah Ke Ek Hone Ka

Ilm Humein Kisne Diya ? Humein Kisne Bataya ? Kya Humne Allaah Ko Dekha Hai? Humne Allaah Ka Kalaam Suna Haye? Kya Allaah Ne Humare Kaan Mein Qur'an Ko Naazil Kiya Haye? Allahu Akbar

Mere Dosto Or Mere Mohtaram Azeezon ! Allaah Ki Wahdaniyat, Allaah Ki Wahidiyat Ka Ailaan Zubaan e Nabuwwat Se Karaya Gaya Allaah Ne Qur'an Apne Habib Sallallaho Ta’ala Alaihi Wasallam Ki Zubaan Se Kahalwaya Aur Deen Apne Habib Ki Zubaan Se Hum Tak Pahunchaya, Jis Zabaane Paak Ne Deen Hum Tak Pahunchaya Aur Jis Zabaane Paak Se Qur'an Hum Tak Pahuncha Aur Jis Zabaane Paak Se Allaah Ne Apni Tawheed Ka Aqidah Hum Tak Pahunchaya, Imaan Se Kahna Wo Zabaane Muqaddasa or Zaate Muqaddasa Allaah Ke Nazdik, Allaah Ki Bargah Mein Itni Azmat Waali Hai Ke Allaah Ne Saari Kaaynat Ke Liye Tauheed Ke Mas'ale Mein, Deen Ke Mas'ale Mein, Quran Ke Masle Mein, Us Zaate Muqaddasa Ko Saari Kaaynat Ke Liye Qaabile Etimaad Qarar Diya Aur Muatmad Alaih Banaya. Agar Huzoor Sallallaho Ta’ala Alaihi Wasallam Ko Allaah Ta'ala Muatmad Alaih Na Banata To Na To Tauheed Par Etimad Ho Sakta Tha, Na

Qur'an Par Etimad Ho Sakta Tha, Tauheed Ka Aqida To Huzoor Sallallaho Ta’ala Alaihi Wasallam Ne Hum Ko Bataya.

Ek Baat Arz Karta Hoon, Kahne Waale Ka Jab Tak Aitbaar Na Ho Aur Kahne Wale Ki Zubaan Ka Jab Aitbaar Na Ho Aur Kahne Wali Zaat Par Jab Tak Etimad Na Ho, Imaan Se Kahna Kya Uski Baat Wazan Rakhti Hai? Koi Wazan Nahin Rakhti Kyu?

Isiliye Ke Kahne Wale Ki Baat Ka Wazan To Kahne Waale Se Hoga, Allaah Ta'ala Ne Apne Habibe Paak Janabe Muhammadur Rasoolullah Sallallaho Ta’ala Alaihi Wasallam Ki Zaate Muqaddasa Ko Itna Wazani Banaya, Itna Kaamil Banaya, Is Qadar Akmal Or Azeem Banaya Ke Tamam Deen Ka Etimad Mustafa Sallallaho Ta’ala Alaihi Wasallam Ki Zaat Par, Tauheed Ke Aqidah ka Etimad Huzoor Ki Zaat Par, Saare Qur'an Ka Etinad Huzoor Ki Zaat Par, Is Liye Farmaya :

قُلْ هُوَ اللّٰهُ اَحَدٌ

(Surah Ikhlaas, 112:1)

Mere Mahboob ! Meri Tauheed Ka, Meri Wahdaniyat Ka, Meri Wahidiyat Ka Tu Ailan Farma

De, Agar Zubaane Nabuwwat Ko Allaah Taalaa Qabil e Etimad Na Banata To Zubaane Nabuwwat Se Apni Tauheed Ka Ailan Kaise Karata? Qur'an Allaah Ka Kalaam Hai Humara Imaan Hai, Lekin Imaan Se Kahna Isi Quraan Mein Allaah Ne Kya Farmaya

اِنَّهٗ لَقَوۡلُ رَسُوۡلٍ كَرِيۡمٍ

(سورۃ الحاقہ 40:69, سورۃ التکویر 19:81)

Quraan To Rasoole Kareem Ka Qaul Hai, Are Kalam To Allaah Ka Hai Magar Qaul To Rasoole Kareem Ka hai.

Yeh (Qaul) Masdar Hai Maana Mein Maqool Ke Hai Yaani Rasool Ka Kaha Hua Hai, Agar Rasool Na Kahe To Humein Kya Pata Ye Allaah Ka Kalam Hai, Aap Ne Ghaur Farmaya? Ab Main Aap Se Poochta Hoon Ki Rasool Ki Zaat Ko Allaah Ne Qaabile Etimad Banaya Hai Ki Nahin ?

Beshak Banaya Jab Allah Ne Rasool Ki Zaat Ko Qaabile Etimad Banaya To Mere Dosto! Tumhare Deen Ki Baqaa (Wujood), Saare Deen Ka Istihkaam (Mazbooti), Rasool ki Zaat Ke Istihkaam Aur Qaabile Etimad Hone Par Hai, Agar Is Istihkaam Mein Zarra Barabar Bhi Farq Aata Hai Aur Rasool Ke Qaabile Etimad Hone Mein Zarra Barabar Farq Aata Hai To

Deen Ki Saari Imarat Munhadim (Barbaad) Ho Kar Rah Jaati Hai, Emarat To Buniyadon Par Hoti Hai Aur Sab Ki Buniyad Zubaane Nabuwwat Hai, Qur'an Ki Buniyad Zabaane Nabuwwat Hai, Aqida e Tauheed Ki Buniyad Zabaane Nabuwwat Hai, Jab Tak Rasool Ki Zaat Mustahkam (Mazboot) Na Ho, Qaabile Etimad Na Ho, Ghalati Se Paak Na Ho, Aib Se Paak Na Ho, Khata Se Paak Na Ho To Deen Ka koi Juz (Tukda) Mutahaqqaq (Sabit) Nahin Ho Sakta, Saare Deen Ka Daromadar Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Zaate Paak Par Hai.

Mere Dosto Aur Mere Pyaare Azeezo! Jab Ye Baat Aap ke Zehan Ne Qubool Kar Li To Ab Mai Ek Baat Arz Karta Hoon Ke Aap Ke Ilaqe Mein Jab Aata Hoon To Aise - Aise Alfaz Mere Sunne Mein Aate Hain Aur Aise Sawalat Mere Saamne Aate Hai, Main Hairan Ho Jata Hoon Ke Ya Allaah Main Kya Dekh Raha Hoon Or Kya Sun Raha Hoon.

Zambik Ki Aayat Or Aitraaz :

Pehla Sawal Mere Saamne Ye Aaya Ke Qur'an Majeed Mein Allaah Ta'ala Farmata Hai :

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ

(Surah Fatah, Aayat:1,2)

Humne Aap Ko Fatah Mubeen Isiliye Ata Farmayi Ke Allaah Ta'ala Aap Ke Agle Aur Pichle Gunaho Ko Muaaf Kar De.

Maloom Hua Rasool Se Agle Gunah Bhi Huye Aur Pichle Gunah Bhi Huye To Rasool Gunahgar Sabit Huye Ke Nahi Huye? Raha Muaaf Karne Ka Muamla To Jab Allaah Ne Muaafi Ka Ailan Farma Diya To Gunah Huye Ya Nahi Huye Ek Hi Baat Hai. Ye Aitraaz Mere Saamne Aaya.

Qur'ane Kareem Mein Allaah Taalaa Irshad Farmata Hai :

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ۔

(Surah Nisa, Aayat:4)

Allaah Ta'ala Irshad Farmata Hai Ke
Allaah Ta'ala Shirk Ko To Muaaf Nahi
Karega Aur Shirk Ke Ilawa Jis Ko Chahe
Muaaf Kar De.

To Sirf Muaafi Se To Baat Nhi Banti, Are Muaafi To Har Ek Musalman Ki Ho Sakti Hai, Har Ek Momin Ki Ho Sakti Hai, Khwah Usne Caroro Gunah Kiye Ho, To Ab Muaaf Ki Wajah Se Gunahgaron Ki Saf Mein To Baharhal Baaqi Rahega, Ye Alag Baat Hai Ke Muaafi Ho Jaaye, To Agar Rasoole Kareem Sallallaho Ta’ala Alaihi Wasallam Ke Baare Mein Hum Yahi Aqeeda Rakhein Ke Unse Agle Gunah Bhi Huye Aur Pichle Gunah Bhi Huye Aur Allaah Ne Muaaf Kar Diye, Allaah Ta'ala To Huzoor Sallallaho Ta’ala Alaihi Wasallam Ki Ummat Ko Bahut Se Logon Ke Gunah Muaaf Kar Dega Aur Bahut Se Logon Ko Be Hisaab Jannat Mein Daakhil Farmayega To Phir Batayein Ke Wo Ummati Aur Rasool Yaksaan Ho Gaye Rasool Ke Bhi Gunah Muaaf Huye Or Unke Bhi Gunah Muaaf Huye To Phir Kya Farq Raha Rasool Mein Aur Gunah Gaaron Mein?

Azeezane Mohtaram! Afsos Sad Afsos! Mai Yahi Arz Kar Raha Tha Ke Meri Aankhein Kya Dekhti

Hain Aur Mere Kaan Kya Sunte Hain Main Hairaan Hoon.

Haqiqate Gunah Aur Zaate Nabuwat :

Mera Aqidah Qur'an Wa Hadees Ki Roshni Mein Ye Hai Ke Rasool Sallallaho Ta’ala Alaihi Wasallam Ki To Bahut Badi Shaan Hai, Har Nabi Aur Har Rasool Ke Baare Mein Mera Yahi Aqeeda Hai Ke Jo Zamb Ho, Maasiyat (Khata, Nafarmani) Ho, Gunah Ho Aur Us Mein Gunah Ki Haqiqat Paayi Jaaye Khuda Ki Qasam! Gunah Ki Haqiqat, Zalaalat Ki Haqiqat, Ghawaayat (Gumrahi) Ki Haqiqat Aur Zamb Ki Haqiqat Se Mere Aaqa Sallallaho Ta’ala Alaihi Wasallam Bhi Paak Hain Aur Ambiya Bhi Paak Hain.

Main Ne "Haqiqat" Ki Jo Qaid Lagayi Hai Uski Wajah Aap Ko Batata Hoon, Nihayat Aasani Ke Saath Samjh Mein Aa Jayegi, Maqsad To Hai Gunah Ki Najasat Se Nabuwat Ka Daman Dagdaar Na Ho, Gunah To Maasiyat Hai. Haqiqate Maasiyat Aur Haqiqate Zamb Se Khuda Ki Qasam ! Mere Aaqa Ka Daaman Bhi Paak Hai Aur Har Nabi Ka Daaman Bhi

Paak Hai. Haan Main Ne Haqiqat Ki Qaid Isiliye Lagayi Ke Baaz Afaal (Kaam) Ambiya Alaihimussalam Se Aise Zaroor Sarzad Huy Aur Sarzad Wo Unse Nahin Huye Balki Hikmate Ilaahi Ka Taqaza Tha Ke Wo Khud Ambiya Se Sarzad Ho, Kaise Kaam? Haqiqat Mein Wo Kaam Gunah Nahin, Haqiqat Mein Maasiyat Nahin, Haqiqat Mein Ghawaayat Nahin Lekin Wo Sooratan Gunah Ke Mushaabeh The Aur Sooratan Mushaabihat Ki Wajah Se Koi Gunah Ki Haqiqat In Mein Paida Nahin Huyi, Maasiyat Ke Koi Ma’ana In Mein Paida Nahin Huye, Magar Sooratan Aise Kaam Ambiya Se Sarzad Ho Jana Jo Munaafi (Khilaf) Hai Ghawaayat Ke, Gunah Ke Saath Sooratan Mumaasalat (Mushabihat) Rakhte Hain Lekin Haqiqatan Wo Mumaasalat Nahin Rakhte, Haqiqat Mein Wo Gunah Nahin Hai, Haqiqat Mein Wo Maasiyat Nahin Hai, To Aise Kaam Baaz Ambiya Se Sarzad Huye Aur Isiliye Sarzad Nahin Huye Balki Sarzad Karaye gaye Taki Hikmate Ilaahi Ka Taqaaza Poora Ho Jaaye. Wo Kya Tha Ghaur Se Sunein!

Aadam Alaihissalam Ka Muamla :

Misaal Ke Taur Par Arz Karta Hoon Allaah Ta’ala Ne Aadam Wa Hawwa علیہما السلام Ko Jannat Mein Rakha Aur Irshad Farmaya :

وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ

(سورۃالبقرۃ:35,سورۃالاعراف:19)

> Aye Aadam Aur Hawwa Is Darakht Ke Qareeb Na Jaana Agar Is Darakht Ke Qareeb Gaye To Zaalimeen Mein Se Ho Jaoge

Ye Qur’aan Mein Saaf-Saaf Ailaan Farmaya Lekin Hua Kya? Shaitaan Aadam Aur Hawwa Dono Ke Qadam Failne Ka Sabab Ban Gaya, Phir Kya Hua? Phir Aadam Bhi Aur Hawwa Bhi Dono Jannat Se Tashrif Le Aaye. Ab Logon Ne Kaha Ki Dekhiye Shaitaan Ne Fisla Diya, Ye Gunah Nahin To Aur Kya Hai, Jannat Se Bahar Aa Gaye Ye Gunah Ki Saja Nahin To Aur Kya Hai?

Mai Arz Karunga Wallaah Billa Summa Tilla, Ye Gunah Nahin, Ye Maasiyat Nahin, Gunah Aur

Maasiyat Ki Tareef Kya Hai? Khoob Samajh Lo Gunah Aur Maasiyat Ke Ma'ana Ye Hai Ke Jo Kaam Jaan Boojh Kar Maasiyat Ke Iraade Se Kiya Jaaye Use Maasiyat Kahte Hain, Agar Jaan Boojh Kar Maasiyat Ka Iraada Na Ho To Wo Maasiyat Ke Mushaabeh Ho Jayega Magar Maasiyat Ki Haqiqat Is Mein Nahin Paayi Jaayegi.

Rozadar Ka Bhool Kar Khaana Peena

Mai Misaal Deta Hoon Batayein! Rozadar Ko Roze Ki Haalat Mein Khana Peena Kaisa Hai? Ye Gunah Hai Ya Nahin? Agar Rozadar Roze Ki Haalat Mein Jaan Boojh Kar Kha Pee Le To Batayein Us Par Kaffara Hoga Ya Nahin? 60 Roze Rakhne Padenge, Jaan Boojh Kar Khaya Piya To Ye Gunah Hoga, Agar Kisi Rozadar Ne Bhool Kar Khana Kha Liya Ya Paani Pee Liya To Gunah Nahin Hoga, Fel (Kaam) Dono Ka Yaksaan Hai, Farq Ye Hai Ek Jaan Boojh Kar Kha Pee Raha Hai Aur Ek Bhool Kar Kha Pee Raha Hai, Dono Ka Fel To Ek Jaisa Hai Magar Hukm Badal Gaya, Kyon Ke Jo Allaah Ta'ala Ke Hukm Ke Khilaaf Jaan Boojh Kar Kiya Jaaye Wo Maasiyat Hai Aur Jo Bhool

Kar Kiya Jaaye Wo Maasiyat Nahin Hai, Ye Farq Aap Ko Samjh Aa Gaya.

Aadam Wa Hawwa Alaihimussalam Dono Ke Mutalliq Ek Baat Arz Karta Hoon, Allaah Ta’ala Ne Farmaya Ke Us Darakhat Ke Qareeb Mat Jaana, Agar Tum Gaye To Kya Hoga? Tum Zaalimeen Mein Ho Jaoge, Iska Kya Matlab Hai? Iska Matlab Hai Agar Qasdan Jaan Boojh Kar Baqasd Maasiyat Is Darakhat Se Khaya Aur Uske Qareeb Gaye To Yaqeenan Tum Gunahgar Ho Jaoge, Zaalim Ho Jaoge, Lekin Kya Iska Matlab Ye Bhi Ho Sakta Hai Ke Agar Bhool Kar Gaye Tab Bhi Zaalim Ho Jaoge? Ye Matlab To Nahin Ho Sakta, Kyun?

Allaah Ta’ala Farmata Hai :

"لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا"

(سورۃالبقرہ:286)

Allaah Ta’ala Kisi Jaan Ko Uski Wus’at
Se Zyada Takleef Nahin Deta

Kisi Kaam Ko Jaan Boojh Kar Karna Ya Na Karna Ye Wus’at Hai, Magar Bhool Kar Karna Ya Na

Karna Ye Wus'at Nahin Hai, To Maloom Hua Ke "Qareeb Na Jaana" Ke Ma'ana Ye Hai Ke Qasdan Uske Qareeb Mat Jaana Agar Qasdan Gaye To Tum Zalimeen Mein Se Ho Jaoge.

Ab Qur'aan Se Poocho Aadam Wa Hawwa Alahimusslaam Qasdan Gaye Aur Hazrat Aadam Ne Jaan Boojh Kar Us Darakhat Se Khaya Ya Bhool Gaye? Mai Nahi Kahta Qur'aan Kahta Hai :

وَلَقَدْ عَهِدْنَآ اِلٰٓی اٰدَمَ مِنْ قَبْلُ فَنَسِیَ وَلَمْ نَجِدْ لَهٗ عَزْمًا

(سورۃ طٰہٰ 115)

Hum Ne Aadam Se Ek Ahad Liya Wo Kya Tha/ Us Darakhat Ke Qareeb Mat Jaana To Aadam Bhool Gaye Aur Hum Ne Aadam Ka Koi Azm (Irada) Nahin Paaya, Koi Qasd Nahin Paaya, Wo Bhool Gaye Aur Bhoolne Ka Sabab Shaitan Hua Aur Fel Ki Isnaad Kabhi Sabab Ki Taraf Ki Jaati Hai To Ma'ana Ye Hai Ki Shaitan Unke Bhoolne Ka Sabab Ho Gaya Aur Bhool Kar Unhone Us Darakhat (Ka dana) Khaya, Aur Bhool Kar Jo Kaam Kiya Jaaye Wo Agarche Qasdan Karne Se Maasiyat Tha Lekin Jab Bhool Kar Kiya Gaya To Khuda Ki Qasam Wo Maasiyat Nahin Hua, To Qur'aan Ne Kaha Aadam Bhool Gaye Hum Ne Unka Iradah Nahin Paaya, Aur Jo Kaam Bhool Kar

Hua Irade Ke Baghair Hua Wo Maasiyat Nahin Hota, Wo Gunah Nahin Hota, Wo Zamb Nahin Hota.

Iske Baawjood Ke Allaah Ta'ala Farmata Hai :

وَعَصٰۤى اٰدَمُ رَبَّهٗ فَغَوٰى

(سورۃ طٰہٰ 121)

Aadam Alaihissalam Ne Apne Rab Ka Isyaan (Nafarmani) Kiya, Wo Isiyaan Haqiqatan Na Tha Balki Sooratan Tha, To Pata Chala Isiyaan Sooratan Ho Sakta Hai Magar Haqiqatan Nahin Ho Sakta, Isi Tarah Zamb Sooratan To Ho Sakta Hai Magar Haqiqatan Nahin Ho Sakta Aur Sooratan Kyun Ho Sakta Hai?

Iski Wajah Ye Hai Ke Allaah Ta'ala Baaz Awqaat Apne Nabiyon Se Aisa Kaam Sarzad Kara Deta hai Jo Haqiqatan Gunah Nahin Magar Mushaabeh Hai Gunah Ke Taaki Jab Nabiyon Ki Ummaton Ke Asal Gunah Saamne Aayein To Nabiyon Ke In Af'aal Ke Daaman Mein Ummatiyon Ke Gunah Aa Jaayenge, Allaah Ta'ala Ambiya Ke Un Af'aal Ke Daman Mein Unko Le Lega, Kon Se Af'aal ? Jo Haqiqatan Gunah Nahin Hain Magar Sooratan Gunah Ke Mushabeh Hain, Aap Ke Daaman Mein Ummat Ke

Haqeeqi Gunahon Ko Allaah Ta’ala Le Lega Aur Haqeeqi Gunahon Ko Lekar Ummat Ko Bakhsh Dega, To Bakhshish Ummat Ki Ho Gayi Hai Aur Nabi Se To Gunah Hua Hi Nahin Hai, Waha To Guanah Ka Koi Sawal Hi Paida Nahin Hota. Isi Tarah Humare Aaqa Sarware Aalam Noore Mujassam Sallallaho Ta’ala Alaihi Wasallam Se Baaz Aise Umoor Sarzad Huye Jo Haqiqatan Gunah Nahin, Zamb Nahin, Maasiyat Nahin, Balki Wo Sooratan Mushaabeh Hain Gunah Ke, Aur Isliye Ke Mere Mahboob! Tere Is Af’aal Ke Daaman Mein Teri Ummat Ke Haqeqi Gunahon Ko Muaf Kar Diya Jaaye, Kyun? Taki Istighfar Sunnat Ban Jaaye :

Isliye Ki

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ

(سورۃ الاحزاب 21)

Ambiya e Kiram Alaihimussalam Aise Kaamon Par Istighfar Karte Rahe Ke Jo Haqiqatan Gunah Na The Sooratan Mushaabeh The, Aur Jab Aise Kaamon Par Istighfar Karte Rahe To Ummat Ko Hukm Tha Ke Jab Wo Aise Kaamo Par Istighfar Karte Rahe Jo Haqiqatan Gunah Nahin Hai Sirf Gunah Ke Sooratan Mushaabeh Hai, To Aye Mere Nabiyon Ki Ummat Walo! Tum Se Jab Haqeeqi Gunah Sarzad Hon To

Tum Kaise Istighfar Nahin Karoge? Tumhein Istighfar Karna Padega, To Ye Ummat Ke Liye Istighfar Ka Raasta Bataya Aur Apne Nabiyon Ke Us Af'aal Ke Daman Mein Ummat Ke Un Af'aal Ko Aur Haqeeqi Gunahon Ko Allaah Ta'ala Ne Muaaf Kar Diya, To Ye Allaah Ki Rahmat Hai.

Maine Ek Kulliya Aap Ke Saamne Bayaan Kar Diya Ab Jitne Juziyat Aap Laayenge Isi Kulliye Ke Tahat Honge Ke Kisi Nabi Ka Koi Fel Hargiz Gunah Nahin Hoga, Balki Agar Hoga To Gunah Ke Mushaabeh Hoga Aur Mushaabeh Hone Se Uska Haqiqatan Gunah Lazim Nahin Aata, Aur Mushaabeh Is Hikmat Ke Liye Hoga Ki Nabi Ke Aise Fel Ke Daaman Mein Ummat Ke Haqiqi Gunahon Ko Lapet Kar Maghfirat Farma Di Jaaye Ye Hikmat Thi.

Ab Meri Is Qaad Ka Faaida Aap Samjhein Ke Nabi Haqiqatan Gunahon Se Paak Hain, Har Nabi Maasiyat Ki Haqiqat Se Paak Hai Aur Kyon Paak Hai? Isiliye Ke Nabuwwat Ke Liye Ismat Laazim Hai Aur Ismat Ke Kya Ma'ana Hai? Kya Ye Ma'ana Hai Ke Gunah Kiye Aur Ismat Ho Gayi? Agar Ye Ma'ana Lenge To Mai Bada Hairaan Hota Hoon Ke Ye Log

Zubaan Se Kahte Hain Ke Hum Log Ismate Ambiya Ke Qaayil Hain, Are Allaah Ke Bando! Tum Log Ismat e Ambiya Ke Kaha Qaayil Ho? Jab Tum Saaf-Saaf Kahte Ho Ke Nabi Se Pahle Gunah Huye Aur Baad Ko Bhi Gunah Huye To Jisse Gunah Ho Waha Ismat Ka Sawal Hi Paida Nahin Hota To Pata Chala Ke Surah Fatah Ki Nisbat Agar Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Zaate Paak Ki Taraf Bhi Bil Farz Maan Loon To Huzoor Ke Wo Mubarak Af'aale Muqaddasa Muraad Hain Ke Jin Af'aale Muqaddasa Ko Zamb Nahin Kaha Jaayega Haqiqatan, Balki Unke Mushaabeh Is Liye Ki Ummaat Ke Haqeeqi Zamb Unke Daaman Mein Aa Kar Maghfoor Ho Jayenge.

Aaza -e- Wuzoo Teen Baar Se Kam Kyun Dhoyein?

Ab Main Misaal To Nahin Deta Magar Zara Si Baat Arz Kiye Deta Hoon, Huzoor Sarware Aalam Tajdaare Madani Sallallaho Ta'ala Alaihi Wasallam Ne Aaza -e- Wuzu Ko Ek Martaba Bhi Dhoya Do Martaba Bhi Dhoya Teen Martaba Bhi Dhoya

(مشکوٰۃ، کتاب الطہارۃ، باب سنن الوضوء، فصل اول، ص46، عن ابن عباس.... مرۃ مرۃ.... عن عبداللہ بن زید.... مرتن مرتن.... عن عثمان.... ثلاث ثلاث- مشکوٰۃ البانی، رقم:395،396،397)

Teen Martaba To Akmal (Kaamil Tareen) Hai Do Martaba Kaamil Hai, Ek Martaba Jaiz Hai, To Huzoor Ek Martaba Haath Dhoye, Ek Martaba Kulli Farmayi, Ek Martaba Bini (Naak) Mubarak Mein Paani Daala, Ek Martaba Chehra Mubarak Ko Dhoya, Ek Martaba Kohniyon Tak Mubarak Noorani Haath Dhoye, Aur Sar- -e Anwar Ka Masah To Hota Hi Ek Dafa Hai Aur

Paaon Sharif Bhi Ek Martaba Dhoye, Afzaliyat Bhi Kam Ho Gayi Aur Fazeelat Bhi Kam Ho Gayi, Mahaz Jawaz Ka Martaba Rah Gaya, Lekin Huzoor Sallallaho Ta'ala Alaihi Wasallam Ne Ye Kaam Kyun Kya?

Isliye Ki Ummat Se Agar Kahin Faro Guzaasht (Bhool Chook, Kami) Ho Jaaye To Mahboob Ke Is Fel Ke Daman Mein Aa Kar Maqbool Ho Jaaye, Koi Ek Martaba Aaza Ko Dho Le To Wuzu To Phir Bhi Ho Jaayega Magar Iska Jawaz Kaise Sabit Hoga? Mere Aaqa Sallallaho Ta'ala Alaihi Wasallam Ne Bayane Jawaz Ke Liye Aisa Kiya Aur Bayane Jawaz To Mansabe Risalat Hai Aur Mansabe Risalat Ki Takmeel To Bahut Bada Sawab Hai, Hum Teen Martaba Aaza -e- Wuzoo Dhoyein Aur Huzoor Ek Martaba Dhoye To

Huzoor Ka Ek Martaba Dhona Humare Teen Martaba Dhone Se Zyaada Sawab Rakhta Hai Jab Ke Bayane Jawaz Ho.

Mere Kahne Ka Maqsad Ye Tha Ki Ambiya Kiram Ki Taraf Zamb Ko Haqiqatan Mansoob Karna Aur Ye Kahna Haqiqatan Nabi Se Gunah Hua, Haqiqatan Nabi Se Maasiyat Huyi, To Ye Nabiyon Ki Ismat Ka Inkar Hai Aur Ismat Nabuwwat Ke Liye Laazim Hai Aur Laazim Ka Inkar Karna Malzoom (Jiske Liye Koi Baat Laazim Ya Zaruri Ho) Ke Inkar Ki Taraf Muntij (Natija Dene Wala) Hoga. To Lihaza Natija Ye Nikla Ke Nabuwwat Ke Inkar Ka Murtakib Hua, Ambiya Maasoom Hai, Ismat Ke Ma’ana Kya Hai? Ismat Kise Kahte Hain?

Maasoom Ke Liye Gunah Paida Hona Shar’an Muahal Hai :

Mai Nahin Kahta "Musamra" Utha Ke Dekh Lein, "Musayara" Utha Ke Dekhein, "Sharahe Mawaqif" Utha Kar Dekhein, Ye Humare Ilme Kalaam Mein Aqaid Ki Badi - Badi Kitabein Hain, Inke Andar Saaf Maujood Hai Ki Ismat Ke Ma’ana Kya Hai? Masoom Use Kahte Hain Ke

لَمْ يُخْلَقْ ذَنْبٌ

(مسایرہ، مسامرہ، شرح مواقف، شرح مقاصد)

Are Maasoom Wo Hai Jis Ke Liye Gunah Paida Hi Nahin Kiya Gaya, To Jab Allaah Ta’ala Ki Taraf Se Paida Hi Nahin Hua To Ab Jo Tum Kahte Ho Ki Nabi Se Gunah Huye To Kya Tum Ne Paida Kar Diye?

Nabi Ki Shaan Ye Hai Ke "Gunah Paida Hi Nahin Kiya Gaya" Are Nabi Wo Hai Jis Ke Liye Gunah Paida Hi Nahin Kiya Gaya, Jab Allaah Nabi Ke Liye Gunah Paida Hi Nahin Kiya To

"مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ"

Ke Kya Ma’ana Honge? Kya Ye Ma’ana Honge Ki Nabi Ne Gunah Kiye?

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه

Are Nabi Ke Liye To Gunah Paida Hi Nahin Hota Aur Jab Allaah Ne Paida Hi Nahin Kiya To Nabi Se Gunah Kaise Sarzad Huye?

Gunah Par Qaadir Na Hone Aur Gunah Ke Paida Na Hone Mein Farq :

Ab Ek Baat Arz Karta Hoon Ye Bari Barik Ilmi Baat Hai, Ahle Ilm Agar Ghaur Kare To Inshaa Allaah

Samjh Mein Aa Jaayegi, Ilme Kalaam Ki Kitabo Mein Likha Hai Ke Ismat Ke Ma’ana Hain Jiske Liye Gunah Paida Hi Nahin Hua, Is Par Log Aitraaz Karte Hai Ke Jab Gunah Paida Hi Nahin Hua To Nabi Ke Andar Gunah Ki Qudrat Hi Nahin Aur Jab Nabi Ke Andar Gunah Karne Ki Qudrat Hi Nahin To Phir Gunah Na Karna Ye Konsa Kamal Hai? Seedhi Si Baat Hai Ek Shakhs Nabina Hai To Wo Kahe Ke Maine Kabhi Kisi Ko Buri Nazar Se Dekha Hi Nahin, To Log Kahenge Ke Tum To Dekh Hi Nahin Sakte, Ye Na Dekhna Tumhara Koi Kamal Nahin Hai, Kamal To Tab Tha Ki Tum Dekh Sakte Phir Na Dekhte, To Ye Jo Tum Nabuwwat Ke Liye Ismat Ke Ma’ana Batate Ho Aur Maasoom Ki Tarif Ho Ke Gunah Paida Hi Nahin Kiya Gaya To Ye To Koi Kamal Nahin.

Allaahu Akbar! Bhai Baat Ye Hai Ke Allaah Ta’ala Jab Kisi Ka Imaan Salb Karta Hai To Aqal Wa Ilm Bhi Saath Hi Salb Ho Jati Hai, Mere Dosto Allaah Ta’ala Ki Taraf Se Kisi Ke Liye Gunah Paida Na Kiya Jane Se Kya Ye Zaruri Hai Ke Us Qudrat Ko Bhi Allaah Ne Salb Kar Liya Ho?

Mahfooz Ke Liye Gunah Paida Na Hua Magar Shar’an Muhal Nahin :

Khuda Ki Qasam! Iska Matlab Ye Nahin Hai Warna Mai Aap Se Puchta Hoon Batayein! Hazaro Auliya Allaah Duniya Mein Aise Paida Huye Ki Jinhone Gunah Nahin Kiya Aur Kyun Nahin Kiya? Jinhone Gunah Nahin Kiya, Jo Gunahon Se Mahfooz Rahe, Ye Bataye Ke Allaah Ne Unke Liye Gunah Paida Kiya Tha Ya Nahin Kiya Tha?

To Mai Arz Karunga Aur Saaf-Saaf Lafzo Mein Arz Karunga Ke Allaah Tabarak Wa Ta'ala Jalla Jalaalahu Ne Unke Liye Gunah Paida Nahin Kiya Tha, Agar Allaah Unke Liye Gunah Paida Karta To Phir Unse Gunah Ka Sudoor Zaroori Tha, To Pata Chala Unke Liye Gunah Paida Nahin Kiya Gaya, Ab Aap Kahenge Ye To Saare Maasoom Ho Gaye, To Ye Ghalat Hai, Kyun Ghalat? Isliye Ghalat Hai Ke Allaah Tabarak Wa Ta'ala Jalla Jalaalahu Ne Jinke Liye Gunah Ko Paida Nahin Kiya Unki Do Qismein Hain, Ek Qism To Ye Hai Jinke Liye Gunah Paida Kiya Jaana Allaah Ta'ala Ki Hikmat Ke Khilaf Hai Aur Allaah Ta'ala Ne Qanoon Bana Diya Ke Unke Liye Gunah Ka Paida Karna Meri Hikmat Ke Bilkul Khilaf Hai, Aur Kuch Aise Log Hain Unke Liye Gunah Ka Paida Na Karna Koi Muhaale Sharayi To Nahin Hai

Lekin Allaah Ne Unki Neki Aur Paaki Ki Bina Par Unke Liye Gunah Ko Paida Nahin Kiya, Lekin Ye Nahin Ke Unki Shaan Ye Thi Ke Unke Liye Gunah Paida Na Ho Ya Unke Liye Gunah Ka Paida Hona Koi Muhaale Sharayi Tha. Nabi Ke Liye Bhi Gunah Paida Nahin Hota Aur Mahfooz Wali Ke Liye Bhi Gunah Paida Nahin Hota.

Farq Itna Hai Ke Nabi Ke Liye Gunah Paida Hona Muhaale Sharayi Hai Aur Wali Ke Liye Gunah Paida Na Hona Muhaale Sharayi Nahin. Ab Farq Samajh Gaye Ke Kisi Wali Ke Liye Gunah Ka Paida Hona Shar'an Muhaal Nahin Hai Lekin Nabi Ke Liye Gunah Ka Paida Hona Muhaale Sharayi Hai, To Dono Ke Liye Gunah Paida Nahin Hota, Ek Ke Liye Uski Azmat Wa Karamat Aur Paakizgi Ki Bina Par Aur Dusre Ke Liye Uski Nabuwwat Ki Bina Par, Aur Yaad Rakho Nabuwwat Ki Buniyad Par Jis ke Liye Gunah Paida Na Kiya Jaaye, Uske Gunah Ka Paida Hona Muhaale Sharayi Hai Aur Wali Se Gunah Ka Paida Na Ho Muhaale Sharayi To Nahin Tha Magar Uski Parhezgari Aur Karamat Ka Taqaza Ye Tha Ki Uske Liye Gunah Paida Na Kiya Jaaye.

Main Ne Ismat Ke Ma’ana Bayan Kiye Ke

"لَمْ يُخْلَقْ ذَنْبٌ"

Masoom Wo Hai Jis Ke Liye Gunah Paida Hi Nahin Kiya Gaya, Aur Paida Kiya Jaana Uske Liye Muhaale Sharayi Hai Aur Ye Tarif Siwaye Nabi Ke Kisi Par Saadiq Nahin Aati, Ye Baat Aap Ke Zehan Mein Aa Gayi, Nabuwwat Aur Wilaayat Ka Farq Bhi Aap Ke Saamne Aa Gaya, Hazaron Auliya Gunahon Se Mahfooz Hain Aur Nabi Gunah Se Mahfooz To Hota Hi Hai Magar Nabi Maasoom Ho Kar Gunah Se Mahfooz Hota Hai Aur Wali Mahfooz Ho Kar Gunahon Se Bacha Hua Hota Hai, Dono Ke Liye Gunah Paida Nahin Hota, Farq Itna Hai Ki Wali Ke Liye Gunah Ka Paida Hona Muhaale Sharayi Nahin Aur Nabi Ke Liye Gunah Ka Paida Hona Muhaale Sharayi Hai, Wali Se Gunah Sarzad Hona Shar’an Mumkin Hai Magar Nabi Se Gunah Ka Sarzad Hona Sharan Mumkin Nahin Hai.

Ye Imkaane Sharayi Aur Imtinaae Sharayi Ka Farq Hai, Shariate Mutahhara Nabi Se Gunah Sarzad Hone Ko Mumtane (Mana) Qaraar Deti Hai Aur Wali Se Gunah Sarzad Hone Ko Muhaal Aur Mumtane Qaraar Nahi Deti, Natija Ye Nikla Ke Wali Gunah

Nahin Karta Uska Gunah Bhi Paida Nahin Hota Aur Nabi Jab Gunah Nahin Karta Uska Bhi Gunah Paida Nahin Hua Jab Dono Ka Gunah Paida Nahin Hua To Farq Itna Raha Ki Wo Istihaala -e- (Na Mumkin) Sharayi Hai Aur Yaha Istihaala -e- Sharayi Nahin.

Ab Mai Poochna Chahta Hoon Ke Wali Ke Liye Allaah Ta’ala Ne Gunah Paida Nahin Kiya, Bolein Ke Us Mein Gunah Karne Ki Qudrat Thi Ya Nahin Thi? Are Qudrat To Thi Magar Qudrat Ke Bawjood Allaah Ta’ala Ne Wali ki Azmat Ki Bina Par Us Ke Liye Gunah Paida Nahin Kiya, Agar Allaah Gunah Paida Karta To Wo Zaroor Murtakib Ho Jaata Kyun Ke Jis Cheez Ko Jis Ke Liye Allaah Paida Kare Wo Zaroor Uska Murtakib Hota Hai.

Nabi Khaaliqe Hidaayat Nahin Balki Qaasime Hidayat Hai :

Allaah Ta’ala Ne Jis Ke Liye Hidaayat Ko Paida Kiya To Usne Hidaayat Ko Ikhtiyar Kar Liya Aur Jis Ke Liye Hidaayat Ko Paida Nahin Kiya Usne Kabhi Hidaayat Ko Ikhtiyar Nahin Kiya, Is Liye Allaah Ta’ala Farmata Hai :

اَنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ" (سورۃالقصص 28 : 56)"

Mere Pyare Mahboob! Hidaayat Ka Paida Karna Tera Kaam Nahin Ye Mera Kaam Hai, Main Ne Abu Jahal Ke Liye Hidaayat Ko Paida Nahin Kiya Isliye Usne Hidaayat Ko Ikhtiyar Hi Nahin Kiya, Jis Ke Liye Khuda Ne Hidaayat Ko Paida Nahin Kiya Wo Hidaayat Se Mahroom Raha Aur Jis Ke Liye Khuda Ne Gunah Paida Nahin Kiya Wo Gunah Se Paak Raha, Farq Ye Hai Kisi Ka Gunah Se Paak Rahna Shar'an Zaroori Hai Aur Kisi Ka Gunah Se Paak Rahna Shar'an Zaroori To Nahin Magar Uske Fazal Wa Karaamat Ka Taqaza Hai Ke Ye Gunah Se Paak Raha. Ambiya Alahimussalam Ke Liye Gunah Makhlooq Nahin Hua Aur Unke Liye Gunah Makhlooq Hona Shar'an Muhaal Hai Kyun Ke Ismat Laazime Nabuwwat Hai Magar Jis Tarah Gunah Karne Ki Quwwat Wali Ke Andar Thi Nabi Ke Andar Bhi Hai, Gunah Waha Bhi Makhlooq Nahin Hua, Gunah Yaha Bhi Makhlooq Nahin Hua, To Gunah Ke Paida Na Kiye Jaane Se Ye Lazim Nahin Aata Ke Qudrat Hi Salb Ho Gayi Qudrat Waha Bhi Hai Qudrat Yaha Bhi Hai, Kyun Ke Qudrat Gunah Nahin Hai.

Mere Dosto! Gunah Karna Gunah Hai, Allaah Ta'ala Ne Paak Kaamil Waliyon Ko Bhi Gunah Se

Paak Rakha Aur Allaah Ta'ala Ne Apne Har Nabi Ko Gunah Se Paak Rakha Aur Ambiya Ko Isliye Rakha Ki Unke Liye Shar'an Zaroori Tha Ke Gunah Se Paak Rahein Aur Kaamil Auliya Allaah Ko Isliye Paak Rakha Unke Liye Hifazat Unki Azmat Wa Shaan Ki Dalil Thi, To Natija Ye Nikla Ke Agar Allaah Ne Unke Liye Gunah Ko Paida Nahin Kiya To Is Se Unki Qudrat Ka Salb Ho Jaana Laazim Nahin Aata Aur Qudrat Ka Salb Ho Jaana Laazim Nahin Aata To Tumhara Ye Aitraaz Bhi Khaak Mein Mil Gaya Ke Jab Qudrat Hi Nahin To Phir Gunah Ka Na Karna Kamaal Nahin.

Are Qudrat Hai, Qudrat Hai, Qudrat Hai, Magar Us Qudrat Ko Gunah Ke Liye Istimal Karna Nabi Ke Liye Makhlooq Nahin Hua Aur Uska Makhlooq Hona Shar'an Muhaal Hai, Ye Do Farq The Jo Maine Aap Ko Bata Diye.

Ye To Ilmi Rang Mein Maine Mas'ala Ko Waazeh Kiya, Is Surat Mein Ke Jab "Zamb" Ki Izaafat Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Taraf Waqayi Haqeeqi Ho, Lekin Yaha Ek Tareeqe Se Arz Kiye Deta Hoon.

Kar Ke “Tumhare Gunah” Maange Tumhari Panah :

"لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ"

Zamb Ke Andar To Do Aitbaar Hain, Do Ehtimaal Hain, Ek Ehtimaal Ye Hai Ki Zamb Faqat Sooratan Ho Haqiqatan Na Ho, Wo To Ambiya Ki Shaan Ke Khilaf Nahin Hai, Jaise Abhi Maine Aap Ko Bataya, Doosra Ehtimaal Ye Hai Ki Zamb Waqayi Haqiqatan Gunah Ho, Agar Is Ehtimaal Ko Aap Lete Hain Aur Aap Zamb Ke Ye Ma’ana Lete Hain Ke Wo Gunah Bakhsh Diye Jo Agle Gunah Hain, To Phir Yaha Par Muzaafe Mazoof Hoga Aur Ma’ana Ye Honge

"لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ اَیْ مَ مِنْ ذَنْبٍ اُمَّتِكَ وَمَا تَأَخَّرَ"

Agar Zamb Se Muraad Haqiqatan Gunah Hai Aur Agar Zamb Ke Haqeeqi Ma’ana Murad Liye Jaayein To Ummat Ke Gunah Murad Lene Padenge Ke Aye Mere Mahboob! Maine Jo Fatah Mubeen Ata Farmayi Isliye Ki Teri Ummat Ke Agle Pichle Gunah

Bakhsh Doon, Aur Agar Zamb Ke Haqeeqi Ma'ana Muraad Nahin Hai Balki Sooratan Hai To Wo Ambiya Ki Shaan Ke Layaq Hai, Aur Wo Isiliye Hai Ke Ambiya Ke Us Fel Ke Daaman Mein Ummat Ke Haqeeqi Gunah Muaaf Kar Diye Jaayein, Dono Suraton Mein Ma'ana Sadiq Hai

"لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ"

Mere Mahboob! Taaki Allaah Ta'ala Muaaf Kar De Un Gunahon Ko Tere Ghulamo Ke Jo Tere Us Zamb Ke Daman Mein Aa Gaye Jo Sooratan Zamb Hai, Haqiqatan Nahin, Aur Dusre Ye Ke Mere Mahboob! Hum Ne Fatah Mubeen Aap Ko Ata Farmayi Taaki Aap Ki Ummat Ke Agle Pichle Gunahon Ko Hum Aap Ke Liye Muaaf Kar Dein.

Dono Taujihein (Dalail) Sahih Hain Aur Kisi Taujih Ki Buniyad Par Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Zaate Paak Ka Gunahgar Hona Saabit Nahin Hota To Huzoor Ke Daamane Muhammadiyat, Daamane Nabuwwat, Daamane Risaalat Aur Daamane Ismat Par Kisi Gunah Ka Dhabba Nahin Aata Aur Jo Log Is Haqiqat Ko Nahin Samajhte Yaad Rakho Ke Wo Qur'aan Ko Nahi Qur'aan Ko Nahin Samajhte Aur

Unhone Shaane Nabuwwat Ko Bhi Nahin Samjha, Aur Ab Mai Aap Ko Bataana Chahta Hoon Ye Jo Haqiqate Haal Aap Ke Saamne Waazeh Ho Gayi To Ab Aayate Kareema Ka Mafhoom Apne Zehan Mein Khoob Pukhta Kar Lijiye.

Ismat Ke Mafhoom Ko Saamne Zara Waazeh Karna Chahta Hoon Ke Ambiya Alaihimussalam Waqayi Gunahon Se Paak Hain, Haqiqatan Gunah Ka Koi Asar Ambiya Par Nahin Aata, Aur Har Nabi Ka Daaman Gunah Ki Najaasat Se Haqiqatan Paak Hai Is Mein Koi Shak Nahin.

Dekhiye! Agar Ambiya Alaihimussalam Ko Aap Maasoom Nahi Maante Aur Ambiya Ke Liye Aur Aap Sallallaho Ta’ala Alaihi Wasallam Ke Liye Gunah Saabit Karenge To Gunah Do Tariqe Se Hoga, Gunah Qaul Se Hoga Ya Fel Se Hoga, Gunah Do Hi Baaton Se Hoga, Kisi Ne Jhoot Bola Ye Qaul Hai Ya Nahin, Kisi Ne Gheebat Ki Ye Qaul Hai Ya Nahin, Kisi Ne Kisi Par Bohtaan Lagaya Ye Qaul Hai Ya Nahin, Kisi Ne Laghwiyaat Bake To Gunah Ya To Qaul Se Ya Fel Se Hoga, Kisi Ne Rishwat Li, Sood Liya, Haram Khaya, Kisi Ne Behayayi Ka Kaam Kar Liya, Kisi Ne

Sharab Pee Li, Ye Fel Gunah Hai Ya Nahin? To Gunah Fel Mein Hoga Ya Qaul Mein Hoga, Dono Se Alag Nahin Ho Sakta, To Natija Kya Nikla? Agar Nabi Maasoom Nahin To Hukme Ittiba Wa Itaa'at Mustaqil Kyon?

Natija Ye Nikla Ke Allaah Tabarak Wa Ta'ala Jalla Jalaalahu Ne Qur'aan Mein Irshad Farmaya :

قُلۡ اِنۡ كُنۡتُمۡ تُحِبُّوۡنَ اللّٰهَ فَاتَّبِعُوۡنِىۡ يُحۡبِبۡكُمُ اللّٰهُ

(سورۃ آل عمران : 31)

Mere Pyare Mahboob! Unse Farma Dijiye Agar Tumhein Allaah Ki Muhabbat Ka Daawa Hai To Meri Pairwi Karo

Ab Huzoor Ki Pairwi Ya To Qaul Mein Hogi Ya Fel Mein Hogi, Ab Agar Huzoor Sallallaho Ta'ala Alaihi Wasallam Se Gunah Sarzad Hona Mumkin Hai To Iska Matlab Ye Hoga Ki Mere Mahboob! Kya Tum Par Bhi Farz Hai Ke Tum Gunah Karo, Unhone Gunah Ki Baat Kahi Tum Bhi Gunah Ki Baat Kaho, Unhone Gunah Ka Kaam Kya Tum Bhi Gunah Ka Kaam Karo, Aur Ye Bilkul Muhaal Hai, Ye Bilkul Mumkin Nahin, To Pata Chala Nabi Ka Qaul Bhi Gunah Se Paak Hai,

Nabi Ka Fel Bhi Gunah Se Paak Hai, Warna Hum Ko Kaise Hukm Diya Jata Ke

فَاتَّبِعُوْنِي

Meri Itaa’at Karo

Jab Allaah Ta’ala Ne Apne Habib Sallallaho Ta’ala Alaihi Wasallam Ki Pairwi Ko Hum Par Farz Qarar De Diya To Maalum Hua Ke Wo Gunah Se Paak Hain, Unka Qaul Bhi Gunah Se Paak Hai Aur Unka Fel Bhi Gunah Se Paak Hai.

Suniye! Allaah Ta’ala Farmata Hai :

اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ

(سورۃ المائدۃ:92، سورۃ النور:54، سورۃ التغابن:12)

Logo! Itaa’at Karo Allaah Ki Aur Itaa’at Karo Rasool Ki.

Itaa’at Ke Kya Ma’ana Hain? Itaa’at Ke Ma’ana Hain "Farmabardari" Ye Bhi Do Hi Baaton Mein Hogi, Jo Rasool Kahein Wo Maan Lo Aur Jo Rasool Kar Ke Dikhayein Wo Kar Lo, Itaa’at Bhi Qaul Ya Fel Mein Hoti Hai Aur Ittiba Bhi Qaul Wa Fel Mein Hoti Hai, Ab Mujhe Ye Batayein Ke Agar Rasool Ke Qaul Wa Fel Mein Gunah Sarzad Hua Ho Pahle Ya Baad Ko To Phir Unki Itaa’at Kaise Ho Sakti Hai? Iska Matlab To

Ye Hoga Ke Tum Bhi Gunah Karo Aur Gunah Karna Farz Hoga, Phir Jis Baat Ka Karna Farz Ho Wo Gunah Kaise Hoga? Aap Hi Batayein?

To Pata Chala Rasool Gunah Se Paak Hai, Shayad Aap Ke Zehan Mein Ye Khayal Aaye Ki Yaha To Teen Baatein Hain

اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ

(سورۃالنساء:59)

Allaah Ta’ala To Khair Allaah Hai, Huzoor Gunahon Se Paak Hai, Chonki Maasoom Hain, Nabi Hain Ke Unki Itaa’at Farz Hai, To Agar Itaa’at Farz Hone Se Ismat Sabit Hoti Hai To Itaa’at To "Oolil Amr" Ki Bhi Farz Hai, Kyon Ke Farmaya "Oolil Amr " Ki Bhi Itaa’at Karo, To Matlab Ye Hua Nabi Bhi Maasoom Hai " Oolil Amr" Bhi Maasoom.

Halanki Ismat To Ambiya Ka Khassa Hai Aur Jab Ambiya Ka Khassa Hai Phir "Oolil Amr” To Maasoom Nahin Ho Sakte, Oolil Amr Khwah Wo Mujtahideen Hon Ya Wo Amraa (Badshah) Hon Kisi Surat Mein Bhi Koi Maasoom Nahin Ho Sakta.

Iska Jawab Deta Jaun, Wo Jawab Ye Hai Ke Allaah Ta’ala Ne "Ati’oo" Ka Lafz Do Baar Farmaya :

"اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ"

"Ati'oo Oolil Amr" Nahin Farmaya Balki " Oolil Amr" Ke Liye Allaah Ta'ala Ne Sirf Atf Farma Diya Aur Do Jagah "Ati'oo" Farma Diya, Kya Matlab? Matlab Ye Hai Ke Allaah Ki Itaa'at Bhi Mustaqil Hai Aur Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Itaa'at Bhi Mustaqil Hai Aur Oolil Amr Ki Itaa'at Mustaqil Nahin Hai Balki Allaah Wa Rasool Ki Itaa'at Ke Miyaar (Usool) Par Dekh Lo Agar Sahih Hai To Karo Nahin Hai To Na Karo.

Lihaaza Nabuwwat Ki Ismat Saabit Ho Gayi, Oolil Amr Ki Ismat Saabit Nahin Huyi, Ye Baat Aap Samajh Gaye, Allaah Ta'ala Farmata Hai :

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ

(سورۃالنساء:64)-

Hum Ne Koi Rasool Aisa Nahin Bheja Jis Ki Allaah Ki Izn Se Itaa'at Na Ki Jaaye Maloom Hua Har Rasool Mutaa (layiqe Itaa'at) Hota Hai Aur Itaa'at Qaul Wa Fel Mein Hoti Hai, To Pata Chala Har Rasool Qaul Wa Fel Mein Paak Hai, Aur Allaah Irshad Farmata Hai :

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (سورۃ النساء : 80)"

Jis Ne Rasool Ki Itaa’at Kar Li To Usne Allaah Ki Itaa’at Kar Li Itaa’at To Qaul Wa Fel Mein Hoga, To Pata Chala Rasool Ke Qaul Ki Itaa’at Karna Rasool Ke Fel Ki Itaa’at Karna Ye Allaah Ki Itaa’at Karna Hai. Ab Agar Rasool Ke Qaul Wa Fel Mein Gunah Hai To Imaan Se Kahna Ke Wo Gunah Karna Kab Allaah Ki Itaa’at Hogi? Isliye Pata Chal Gaya Ke Rasool Ki Itaa’at Mustaqlan Farz Hai Aur Rasool Ki Ittiba Mustaqlan Farz Hai Aur Jab Ye Mustaqlan Farz Hai To Nabi Ka Qaul Bhi Gunah Se Paak Hai, Nabi Ka Fel Bhi Gunah Se Paak Hai, Aur Ye Gunah Se Paak Hona Aisa Hai Ke Gunah Hona Nabi Se Shar’an Muhaal Hai Aur Uska Makhlooq Hona Bhi Shar’an Muhaal Hai, Lihaaza Jis Ke Gunah Ka Makhlooq Hona Shar’an Muhaal Ho Wo To Nabi Hota Hai Aur Istihaala Khalqe Zamb Se Qudrat Ka Salb Hona Laazim Nahin Aata, Qudrat Apne Maqam Par Hai, Hum Ambiya Ki Qudrat Ke Munkir Nahin Hai, Haan Ambiya Ki Maasiyat Ke Munkir Hai, Unke Gunah Ke Munkir Hai Ke Ambiya Se Gunah Nahin Hota, Ambiya Se Nafarmani Nahin Hoti, Lekin Allaah Ta’ala Unhein Qudrat Deta Hai Aur Qudrat Ki Kamaal Ka Miyaar Hai, To Qudrat Ki Nafi Nahin Maasiyat Ki Nafi Hai, Ye Baat Zehan Mein Rakh Lein, Ab Jo Baat Main Aap Ko Batana Chahta Hoon, Aap Us Par Ghaur Farmayein.

Be'asat Se Pahle Kafiron Ne Bhi Be-Gunah Ma'ana :

Mere Pyaare Dosto Aur Muhtaram Azeezo! Aaj Islam Ka Daawa Kar Ke Hum Rasool Ki Maasiyat Sabit Karein Aur Rasool Ke Liye Gunah Saabit Karein To Humein Sharam Nahin Aati, Qur'aan Utha Kar Dekhiye Huzoor Sarware Aalam Sallallaho Ta'ala Alaihi Wasallam Ne Chaalis Saal Ki Umar Sharif Ke Baad Jab Nabuwwat Ka Izhaar Farmaya, Nabuwwat Ka Daawa Farmaaya To Munkiro Ne Nabuwwat Ka Inkar Kiya Ya Nahin Kiya? Inkar Kiya To Allaah Ta'ala Ne Farmaya Mere Pyaare Habeeb Tere Daawa -e- Nabuwwat Ka Inkaar Kar Rahe Hain, In Ko Ek Daleel Bayaan Kar Dijye Allaah Ta'ala Ne Farmaya :

فَقَدۡ لَبِثۡتُ فِيۡكُمۡ عُمُرًا مِّنۡ قَبۡلِهٖ ؕ اَفَلَا تَعۡقِلُوۡنَ

(سورۃ یونس:16)

Mere Pyare In Se Kah Dein Ke Is Daawa -e- Nabuwwat Ke Izhaar Karne Se Pahle Apni Umar Ka Chaalis Baras Ka Hissa Tum Mein Guzaar Chuka Hoon.

Meri Paidayish Makka Mein Huyi, Paidayish Tum Par Makhfi (Chhupa) Nahin, Mera Bachpan Makka Mein Guzra Wo Bhi Tum Pe Makhfi Nahin, Ladakpan Mera Tum Mein Guzra, Meri Jawaani Ke Lail (Raat) Wa Nihaar (Din) Aur Ek-Ek Lamha Tumhari Nigahon Ke Saamne Hai, Meri Chaalis Baras Ki Umar Tum Mein Guzri, Chaalis Baras Ki Umar Ek Miyaar Hai, Agar Koi Bhi Aib Kisi Mein Chhupa Ho To Chaalis Baras Ki Umar Tak Wo Zaroor Baahar Aa Jata Hai, To Chaalis Baras Guzar Gaye Agar Mera Koi Aib Bahar Aaya Ho To Batao? Ye Dushmano Ko, Abu Jahel Ko, Abu Lahab Ko, Utbaa Ko, Shaibah Ko, Yahoodiyon Ko, Nasraniyon Ko, Mushrikon Ko, Boot Paraston Ko Kaha Gaya.

Ab Aap Mujhe Ye Batayein Jab Dushmano Ke Saamne Apne Aap Ko Pesh Kar Diya Jaaye Ki Nikal Lo Koi Aib, Nikal Lo Koi Gunah Hai To, Agar Koi Gunah Ho To Dushman Usko Bayan Karne Se Baaz Rahega?

Lekin Mere Dosto Aur Azeezo! Allaah Ne Farmaya : In Dushmano Ke Saamne Chaalis Baras Ki Umar Pesh Kar Dein Aur Unse Kaho Batao Koi Ghalti Hai To Nikaal Lo, Koi Aib Hai To Nikaal Lo, Khuda Ki Qasam Dushmane Mustafa Ko Na Unke Bachpan

Mein Koi Aib Nazar Aaya, Chaalis Baras Tak Huzoor Ki Umar Sharif Ke Kisi Lamhe Mein Dushmano Ko Aib Nazar Nahin Aaya.

Batao Jin Se Izhaare Nabuwwat Se Pahle Koi Gunah Nahin Hua Wo Izhaare Nabuwwat Ke Baad Gunah Ke Liye Rah Gaye The? Sochne Ki Baat Hai, Izhaare Nabuwwat Ke Baad To Unki Zaate Paak Se Gunah Ka Tasawwur Door Ho Gaya, Kyon Ke Gunahon Se To Wo Rokne Aaye The Agar Aap Gunah Karne Baith Jaayein To Batayein Unki Be’asat (Risalat Ke Zamane) Ka Maqsad Kaise Poora Hoga? Aur Jo Zaate Paak Izhaare Nabuwwat Se Pahle Gunah Se Paak Hai Khuda Ki Qasam! Izhaare Nabuwwat Ke Baad To Ba Tareeqa -e- Awla Gunah Se Paak Hai, Isliye Ye Kahna Ke

مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

Ke Ma’ana Ye Hai Ke Aap Ke Agle Pichle Gunahon Ko Muaaf Kar Diya, Are Wo Agle Pichle Gunahon Ka Zamana To Batao Kis Zamane Mein Wo Huzoor Se Gunah Huye? Are Dushman Mere Aaqa Ka Gunah Na Pakad Sake Aur Aaj Islam Ka Daawa Karne Waale Mere Aaqa Ke Agle Pichle Gunahon Ka Daawa Kar Rahe Hain, Qur’aan Ki Aayat Ka Matlab Ye Hai

Ke Mere Mahboob! Hum Ne Fatah Mubeen Aap Ko Ata Farmayi Taaki Pyaare Habib Aap Ki Ummat Ke Gunah Aap Ke Liye Hum Bakhsh Dein.

Ye Is Qabil Nahin Ke Inko Bakhsha Jaaye, Tere Liye Bakhsh Dein, Tere Sabab Se Bakhshein, Tere Liye Bakhshenge, Mere Mahboob! Tere Tufail Bakhshenge, Mere Pyare Habeeb! Hum To Tere Liye Bakhshenge, Kyon Ke Hum Ne Unko Nahin Dekha Hum Ne To Tera Chehra Paak Dekha Hai Hum To Tere Liye Unke Gunahon Ko Bakhshenge, To Batao Ye Mere Aaqa Ka Ahsaan Nahin? Kitna Bada Ahsaan Hai Jin Ke Liye Humare Gunah Bakhshe Gaye, Is Ahsaan Ka Humein Ye Badla Dena Tha Ke Unko Hi Gunahgaar Thahra Dein? Kitna Ghazab Aur Kitna Afsos Naak Hai Aisa Khayal.

Maine Aap Ko Tamam Pahloo Bata Diye Aur Dalilo Se Saabit Kar Diye Aur Bata Diya Ke Nabi Maasoom Hai Ke Jis Ke Liye Gunah Paida Nahin Hua, Aur Shar’an Gunah Ka Paida Hona Uske Liye Muhaal Hai Aur Qudrat Maujood Hoti Hai, Hum Qudrat Ki Nafi (Inkar) Nahin Karte, Hum Gunah Ki Nafi Karte Hai, Maasoom Wo Hai Jisse Gunah Sarzad Na Ho Aur

Mere Aaqa Maasoom Hain, Har Nabi Maasoom Hai, Aur Jis Nabi Ka Koi Gunah Ye Pesh Karenge To Maine Uska Qaida Aap Ko Bata Diya Ke Wo Haqiqatan Gunah Nahin Hai Balki Wo Gunah Ke Mushaabeh Hai Aur Mushaabeh Hona Us Hikmat Ke Liye Hai Ke Ummat Ke Gunahon Ko Uske Sadqe Mein Bakhsh Diya Jaaye Aur Ummat Ko Istighfar Ka Hukm Diya Jaaye. Ambiya Alaihimussalam Baghair Haqiqatan Gunah Ke Istighfar Kar Rahe Hain To Tum Haqiqatan Gunah Kar Ke Bhi Istighfar Na Karo To Afsoso Hai Tum Par, To Nabi Ki Seerat Mukammal Karne Ke Liye Aur Nabi Ke Daman Mein Ummat Ke Gunahon Ki Muaafi Ke Liye, Ek Wasila Paida Karne Ke Liye Is Qism Ke Af'aal Nabiyon Se Sarzad Karaye Gaye Jo Haqiqatan Gunah Nahin The, Har Nabi Haqiqatan Gunah Se Paak Hai Aur Mere Aaqa Paak Hain, Tayyab Hai, Taahir Hai. Ab

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ

Ke Ma'ana To Maine Aap Ko Bata Diye Aur Bahut Wazaahat Ke Saath Bata Diye Aur Tamam Ko Maine Mubarhan (Dalail Se Saabit) Kar Diya, Agar Koi Maanta Hai To Maane Nahin Maanta Hai To Na Maane, Maine To Haqiqat Ka Izhar Aap Ke Saamne Kar Diya.

Aap Sallallaho Ta’ala Alaihi Wasallam Ki Koi Baat Khata Nahin :

Ab Iske Baad Doosri Baat Arz Karta Hoon Wo Tatimma (Khatima) Hai Is Bahas Ka, Aur Wo Tatimma Ye Hai Ke Kahte Hain Bhai Dekho Hadees Mein Aaya Hai, Rasool Sallallaho Ta’ala Alaihi Wasallam Ne Farmaya : Dekho Jo Baat Main Tum Se Allaah Ki Taraf Se Kahun Wo Maan Lo Aur Jo Apni Taraf Se Kahun To Mai Tumhari Tarah Bashar Hoon, To Ho Sakta Hai Ghalati Ho Jaaye, To Uska Manna Tum Par Zaroori Nahin, Jo Baat Main Tumhein Apni Taraf Se Kahun, Hadees Mein Alfaaz Hain

اِنَّما اَنَا بَشَرٌ

(مشکٰوۃ، کتاب الا ایمان، باب الا عتصام والنسۃ، رقم: 147 (حدیث ثابیر نخل) اِذَا اَمَرْ تَکُمْ بِشَیْءٍ مِنْ اَمرِ دِیْنِکُمْ فُخُذُوْا بِہٖ، وَاِذَا اَمَرْ تُکُمْ بِشَیْءٍ مِنْ رَائِیْ فَاِنّما اَنا بَشَرٌ۔)

Hadees Mein Ghalti Ka Lafz Nahin Hai, Lafz Bashar Se Ye Ghalti Ka Ma’ana Nikaal Lete Hain, Kahte Hain Agar Waqayi Huzoor Se Ghalati Nahin Huyi, Koi Gunah Nahin Hua, To Ye Kyon Farmaya Ke Jo Baat Allaah Ki Taraf Se Kahun Wo Maan Lo, Agar Apni Taraf Se Kahun To Mai Tumhari Misl Bashar Hoon, Is Hadees Ka Kya Matlab Hua?

Aaj Mai Is Hadees Ka Matlab Samjha Dena Chahta Hoon, Azeezane Muhtaram! Ab Kya Kaha Jaaye Jis Qaum Ne Tahiya (Iraada) Kar Liya Ho Ke Rasool Ka Koi Ahsan Hi Nahin Maanege To Us Qaum Ka Kya Ilaaj Hai? Mere Dosto! Ye Jo Huzoor Sallallaho Ta'ala Alaihi Wasallam Ne Farmaya : Ye Ummat Par Bahut Bada Ahsaan Hai, Aur Wo Ahsaan Kya Hai?

من جهت الرسالت

Aur

من جهت البشريت

Ye Do Jihatein Huzoor Sallallaho Ta'ala Alaihi Wasallam Ne Bayan Farma Di. Ek Jihat Bashariyat Ki Hai Aur Ek Jihat Risaalat Ki Hai Farmaya : Risaalat Ki Jihat Se Jo Baat Kahunga, Zaahir Hai Wo Allaah Ki Wahee Se Hogi, Allaah Ka Hukm Hoga, Uska Manna Tumhare Liye Zaroori Hai, Lekin Agar Koi Baat Main Apni Bashariyat Ki Taraf Se Kah Doon To Uska Manna Tum Par Zaroori Nahin, Agar Tum Usko Na Maano Aur Us Par Amal Na Karo To Ye Aur Baat Hai Ke Tum Barkat Se Mahroom Ho Jao, Lekin Tum Gunahgar Nahin Hoge, Do Haisiyatein Mere Rab Ne Isiliye Ata Farmayi Ke Jo Baat Mai Jihate Risaalat Se

Kahun Uski Paabandi Tum Par Laazim Hai, Agar Har Baat Jihate Risaalat Se Ho To Jitni Baatein Kahunga Sab Tum Par Farz Hoti Chali Jaayegi Aur Jo Mai Karunga Sab Tum Par Laazim Hote Chale Jaayenge Aur Tum Had Bandiyon Mein Mubtila Ho Jaoge, Tum Par Badi Qaidein Aa Jaayengi Aur Jitni Qaidein Badhengi Usi Qadr Tumhare Liye Mushkil Hogi, Tum Un Qaidon Ko Bardasht Nahin Kar Sakoge, To Phir Gunah Honge, Tum Un Pabandiyon Se Nikloge, Natija Kya Hoga Ke Tum Gunahon Mein Mubtila Ho Jaoge, Isliye Tum Par Aasani Ke Liye Do Jihatein Hain, Risaalat Ki Jihat Se Jo Kaam Hai Wo Nahin Karoge To Gunahgar Hoge, Magar Bashariyat Ki Jihat Se Kah Dun To Na Karne Se Gunahgar Nahin Hoge, Rasoolullahh Ka Ye Bada Karam Hai, Bada Ahsaan Hai, Tumhare Liye Aasani Kar Di, Sahoolat Kar Di, To Aasani Aur Sahulat Karne Ka Ye Natija Hai Ki Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Baare Mein Hum Kahein Ke Ma'az Allaah Wo Hum Jaise Bashar Aur Ghalatkaar Hain, Unko Ghalati Ka Murtakib Qarar Dena Ahsaan Ka Badla Nahin Hai.

نَعُذُ بِاللهِ مِنْ ذٰلِكَ

Mai Aap Ko Ek Do Misaal De Dena Chahta Hoon Ek Misaal To Hazrate Ali Ke Waqiya Mein Hai

Aur Ek Misaal Hazrate Huzn Ka Waqiya Hai Aur Ye Dono Bukhari Mein Hain.

Ba-Zahir Hukm Magar Haqiqat Mein Ali Radiallaho Ta’ala Anho Ke Ishq Ka Imtihaan :

Soorate Haal Ye Huyi Ke Sulah Hudaibiya Muamla Aaya Us Muamle Mein Huzoor Sallallaho Ta’ala Alaihi Wasallam Ne Likhwaya :

هٰذَا مَا قَضٰى عَلَيْهِ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

(بخاری، کتاب، المغازی، باب عمرۃ القضاء، رقم:4451، کتاب الصلح، باب کیف یکتب......، رقم:2699، مشکوٰۃ، کتاب الجہاد، باب الصلح، فصل ثالث، ص355)

Ye Woh Sulah Naama Hai Jis Par Muhammad Rasoolullahh Ne Mushrikine Makka Se Sulah Ki, To Jab

مَا قَضٰى عَلَيْهِ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Us Party Ne Dekha Jo Mushrikino Ki Thi, Unhone Kaha Hum Aap Ko Muhammadur Rasoolullahh Maante To Jhagda Hi Kya Tha, Hum Aap Ko Muhammadur Rasoolullahh Nahin Maante, Aap Rasoolullahh Ka Lafz Yaha Se Kaat Dein, Aap Ye Likhein

هٰذَا مَا قَضٰى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ

Sarkare Do Aalam Sallallaho Ta'ala Alaihi Wasallam Ne Farmaya Tum Mujhe : Muhammadur Rasoolullahh Maano Ya Na Maano Main To Allaah Ka Rasool Hoon, Unhone Israar Kiya Lafz Rasoolullahh Ko Kaat Dein Warna Hum Koi Baat Nahin Karte, Ab Allaah Ka Hukm Aise Hi Tha Mere Pyaare Jo Ye Kahein Maante Chale Jaayein, Hikmat Ka Taqaza Yahi Hai.

Chunanche Allaah Ke Pyare Habeeb Ne Allaah Ki Wahee Ke Mutabiq Unki Baat Maani Aur Hazrate Ali Se Farmaya : Aye Ali Lafz Rasoolullahh Ko Yaha Se Mahw Kar Do

"اُمْحُ مُحَمَّدٌ رَّسُوْلُ اللهِ"

Ab Ye Huzoor Ka Kalima Hai Ya Nahin? “Umhu” Amr Ka Sigha Hai, Ab Ye Jo Huzoor Ne Amr Hukm) Farmaya : Ye Kon Sa Tha "Man Jihatul Risaalat" Tha Ya "Man Jihatul Bashariyat" Tha? Faisla Karo, Ye Jo Amr Tha "Umhu" Aye Ali Isko Mahw Kar Dein, Lafz Rasoolullahh Ko Mita Dein Aur Yaha Ibne Abdullah Ka Lafz Likh Dein, Ab "Umhu" Jo Amr Farmaya Agar Usko Man Jihatul Risaalat Kaho To Phir Hazrate Ali Ko Inkaar Karne Ka Koi Mauqa Hi Nahin Tha, Jo Risaalat Ki Jihat Se Huzoor Koi Hukm

Dein, Koi Musalman Inkar Kar Sakta Hai? Nahin Kar Sakta, Lekin Huzoor Ne Farmaya :

"اُمْحُ يَا عَلِيُّ"

To Hazrate Ali Ne Kya Jawab Diya? Hazrate Ali Ne Arz Kiya

لَا وَاللّٰهِ لَا اَمْحُوْكَ اَبَدًا

(بخاری، کتاب المغازی، باب عمرۃ القضاء، رقم:4251-کتاب الصلح، باب کیف یکتب......، رقم:2699،
مشکوۃ، کتاب الجہاد، باب الصلح، فصل ثالث، ص355)

Mere Aaqa Mai Qasam Kha Kar Kahta Hoon Lafz Rasoolullahh Ko Nahin Mitaunga.

Ab Aap Mujhe Batayein Ke Allaah Ke Rasool Ke Hukm Ko Na Manne Ke Liye Qasam Khana Ke Lafz "Rasoolullahh" Ko Nahin Mitaunga Kya Ye Imaan Ki Nishani Hai? Batao Kya Hazrate Ali Gunahgar Huye? Nahin Huye, Kyon?

Isliye Ke "Umhu" Ka Hukm "Man Jihatul Risaalat" Nahin Tha Balki "Man Jihatul Bashariyat" Tha Aap Samjhiye! Aur Hazrate Aliyyul Murtaza Karamallaahu Wajhahul Kareem Ne Beshaq Ba-Zahir Us Amr Ko, Us Hukm Ko Nahin Maana , Lekin Iske Pase Parda Huzoor Ki Kamaale Tazeem Huzoor Ki Kamaale Mahabbat Kaar Farma Thi.

Tarke Amr Ki Saza Rafae Barkat :

Ab Ek Aur Baat Batata Hoon Wo Bhi Bukhari Mein Hai, Saeed Bin Musayyab, Saeed Taabayi Hain, Musayyab Unke Baap Sahabi Hain Aur Musayyab Ke Baap Hai "Huzn", Saeed Bin Musayyab Riwayat Karte Hain Ke Mere Daada Huzn Huzoor Sallallaho Ta’ala Alaihi Wasallam Ki Khidmat Mein Haazir Huye, Huzoor Ne Farmaya :

مَا اسْمُكَ؟

Aap Ka Naam Kya Hai, Unhone Arz Kya Mera Naam Huzn Hai, Huzn Arabi Zubaan Mein Kahte Hain Badi Sakht Zamin Ko, Jis Mein Badi Sakhti Ho Aur Sa’oobat (Sakhti) Ho, Jab Unhone Kaha Mera Naam Huzn Hai To Huzoor Ne Farmaya :

اَنْتَ سَهْلٌ

Tu Huzn Nahin Tu Sahal Hai Aur Sahal Kahte Hain Narm - Narm Zamin Ko, Jab Huzoor Ne Farmaya

اَنْتَ سَهْلٌ

To Hazrate Huzn Ne Jawab Diya

لَا اُغَيِّرُ اِسْمًا سَمَّانِيْهِ اَبِيْ،

(بخاری کتاب لادب، باب اسم الحزن، رقم:619- مشکوٰۃ، کتاب الاداب، باب الاسامی، فصل ثالث، ص409)

Huzoor Main To Wo Naam Nahin Badlunga Jo Mere Baap Ne Rakha Hai.

Ab Batayein Ke Huzn Ne Kaha Mai Naam Nahin Badlunga, Is Par Huzn Gunahgar Huye? Agar Gunahgar Hote To Huzoor Farma Dete Ke Toone Mere Hukm Ko Radd Kya Hai, To Aasi Hai, Gunahgar Hai, Jab Huzoor Ne Is Par Khamoshi Ikhtiyar Farmai To Maaloom Hua Aur Hadeese Taqreeri Se Saabit Ho Gaya Ke Wo Gunah Nahin Tha, Warna Mumkin Nahin Hai Huzoor Ke Saamne Koi Gunah Kare Aur Huzoor Gunah Par Inkaar Na Faramayein, Hazrate Ali Ka Inkaar Karna Wo Bhi Gunah Nahin Tha Aur Uski Daleel Bhi Ye Hai Ke Mere Aaqa Ne Inkaar Nahin Farmaaya, Aur Hazrate Huzn Ka

لَا اُغَیِّرُ

Kahna Bhi Gunah Nahin Tha Kyun?

Daleel Ye Hai Ke Unke Us Inkaar Ko Huzoor Ne Gunah Nahin Qaraar Diya Aur Jab Huzoor Ne Gunah Qaraar Nahin Diya To Maaloom Hua Ke Huzoor Ka Ye Hukm Jihate Risaalat Se Na Tha Balke Jihate Bashariyat Se Tha, Hazrate Ali Ne Agar Huzoor Ke

Hukm Par Amal Nahin Kiya To Hazrate Ali Ka Barkat Se Mahroom Hone Ka Muamla Bhi Nahin Aaya Kyon? Isliye Ke Waha Muhabbat Aur Azmat Pase Parda Kaar Farma Thi, Magar Hazrate Huzn Ne Huzoor Ka Hukm Jo Bashariyat Ke Jihat Se Tha Usko Unhone Nahin Ma'ana, Wo Gunahgaar To Nahin Huye Kyon Ke Wo Hukm Jihate Bashariyat Se Tha Jihate Risaalat Se Nahin Tha, Wo Gunahgaar To Nahin Huye Magar Hukm Na Manne Ki Wajah Se Badi Barkat Se Mahroom Ho Gaye Aur Wo Kya Hai?

Hazrate Saeed Ibne Musayyab Farmate Hain Mere Daada Ne Kaha Huzoor Ye Huzn Naam Mere Baap Ne Rakha Hai Aur Jo Naam Mere Baap Ne Rakha Hai Mere Aaqa Main Use Badalna Nahin Chahta, To Farmate Hain

فَمَا زَالَت فِيْنَا الْحَزُوْ نَتُ بَعْدُ

Iska Baad Humesha Humare Andar Intihaayi Sakhti Aur Shiddat Rahi Aur Sakhti Hum Par Chaa Gayi, Sakhti Mein Hum Mubtila Ho Gaye, Badi Shiddat Hum Par Taari Ho Gayi Kyon?

Isliye Ke Huzoor Ka Hukm Unhone Inkaar Kar Diya Tha, Agarche Gunahgaar To Nahin Huye, Kyon Ke Wo Hukm Man Jihatil Risaalat Nahin Tha Magar

Wo Hukm Jo Man Jihatil Bashariyat Tha Uske Na Maanne Se Bhi Wo Us Barkat Se Mahroom Ho Gaye Jo Barkat Unko Haasil Ho Sakti Thi, Wo Sakhti Aur Sa'oobat Aur Shiddat Unke Andar Humesha Baaqi Rahi.

Azeezane Mohtaram! Ye Farq Maine Aap Ko Bata Diya Ke Ye Kahna Ke Huzoor Ne Farmaya Ke Jo Baat Mai Tumhein Allaah Ki Taraf Se Kahun Wo Maan Lo Aur Jo Apni Taraf Se Kahun To Mai Bashar Hoon, Iska Ye Matlab Nahin Hai Ke Huzoor Bashar Hone Ki Jihat Se Jo Kaam Karein Ya Jo Baat Farmayein Us Mein Huzoor Se Ghalati Hoti Hai Ya Gunah Hota Hai, Ye Matlab Nahin, Matlab Ye Hai Ke Tumhari Sahoolat Hoti Hai, Tumhein Gunah Se Bachana Maqsood Hota Hai, Har Baat Agar Jihate Risaalat Se Kahi Jaaye To Phir Tum Bahut Jakad Bandiyon Mein Mubtila Ho Jaoge, Bahut Se Gunahon Mein Mubtila Ho Sakte Ho, Lihaza Jo Baat Mai Tumhein Jihate Risaalat Se Kahun Wo To Zaroor Tumhare Liye Qubool Karna Zaroori Hai Aur Jo Bashariyat Ki Jihat Se Kahun Agar Tum Us Ko Qubool Nahin Bhi Karoge To Kam Az Kam Gunahgaar Nahin Hoge, Ye Aur Baat Hai Ke Baaz Awqaat Barkat Se Mahroom Ho Jaao Lekin Gunah

Nahin Hoga, Ye To Mere Aaqa Ne Ummat Ki Sahoolat Ke Liye Baat Irshad Farmayi To Ye Log Kahte Hain Ke Ma'azAllaah Huzoor Se Ghalti Hoti Hai.

اَسْتَغْفِرُاللّٰہَ

Kis Jihat Se Farmaya? Iska Faisla Kaise :

Lo Bhai Aakhiri Baat Kah Kar Mai Ye Masla Khatm Kar Doon, Ye Jo Kahte Hain Ke Huzoor Ne Farmaya Ke Jo Baat Mai Risaalat Ki Taraf Se Karun Wo Maan Lo Aur Jo Bashariyat Ki Taraf Se Karun Uska Manna Zaroori Nahin Hai, Pahle To Mai Aap Se Poochna Chahta Hoon Ke Bashariyat Kabhi Risaalat Se Alag Hoti Hai? Koi Aisa Maqam Dikhao Ke Risaalat Alag Rakhi Ho Aur Bashariyat Alag? Jab Alag Nahin Hoti To Ab Ye Faisla Kon Karega Ke Ye Baat Risaalat Ki Jihat Se Hai Ya Bashariyat Ki Jihat Se Hai?

Batayein! Are Huzoor Hi Karenge Na, Hazrate Ali Ke Baare Mein Huzoor Ne Faisla Farmaya, Kyon Ke Inkaar Nahin Farmaya, Huzoor Ka Faisla Tha Hadeese Taqreeri Thi, Hazrate Huzn Ke Muamle Mein Bhi Faisla Huzoor Ka Tha, Kyon Ke Huzoor Ne Inkaar Nahin Farmaya : Warna Huzoor Fauran Inki Maasiyat Ka Izhaar Farma Dete, To Humein Is Baat Ka Pata

Chal Gaya Ke Ye Baat Jihate Bashariyat Se Hai, Bashariyat Alag Nahin, Risaalat Alag Nahin, Ek Hi Zubaane Paak Se Huzoor Apni Baat Farmate Hain Aur Usi Zabaane Paak Se Rab Ki Baat Farmate Hain, Ab Ye Kaise Pata Chalega Ki Huzoor Ne Apni Baat Farmayi Ya Rab Ki? Imaan Se Kahna Ke Huzoor Ki Baat Se Hi Pata Chalega Na Ke Ye Baat Risaalat Ki Jihat Se Hai Aur Ye Baat Bashariyat Ki Jihat Se Hai, To Pata Chala Daaromadar To Phir Bhi Rasool Par Raha, To Rasool Ki Zaate Paak Par Etimaad Nahi Hai To Ye Pata Nahin Chalega Ke Ye Baat Jihate Risaalat Hai Ya Jihate Basharyat Se Hai, Huzoor Zubaane Aqdas Se Jo Farmayenge Usi Par Etimaad Karna Padega. Baat Yaha Khatm Hoti Hai Ke Khuda Ki Hasti Par Imaan Ho Ya Qur'aan Par Imaan Ho, Yaqeen Par Imaan Ho Ya Shariat Par Imaan Ho, Har Imaan Ki Buniyad Huzoor Sallallaho Ta'ala Alaihi Wasallam Ki Zaate Paak Hai, Jab Tak Mustafa Sallallaho Ta'ala Alaihi Wasallam Ki Zaate Paak Ko Hum Qaabile Etimaad Nahi Maanenge Yaani Unki Zubaane Mubarak Ko Bhi Ghalti Se Paak Maanein, Unki Nazare Paak Ko Bhi Ghalati Se Paak Maanein, Unke Aqwaale Paak Ko Bhi Ghalati Se Paak Maanein, Unke Af'aal Ko Bhi Ghalati Se Paak Maanein, Unko Maasoom Maanein, Har Ghalati Wa Khata Se Paak

Maanein, Jab Tak Humara Etimaad Is Nauiyyat Se Rasoole Paak Ki Zaat Par Nahin Hota, Na Tauheed Ka Aqeeda Haath Aata Hai, Na Qur'aan Par Etimaad Haath Aata Hai, Na Deen Haath Aata Hai Na Shariat Haath Aati Hai, Sab Kuch Haath Se Jaata Hai, Agar Rasool Ki Zaat Ka Etimaad Chala Gaya To Sab Kuch Haath Se Chala Gaya, Isiliye Hum Is Par Zaur Dete Hain, Hum Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Ma'az Allaah Khuda Nahin Kahte, Khuda Ka Shareek Nahi Kahte, Khuda Ka Beta Nahin Kahte, Khuda Ka Juz Nahin Kahte, Khuda Ki Qasam! Allaah Ta'ala Ne Apne Mahboob Ko Aisa Qaabile Etimaad Banaya Hai Ke Har Baat Rasool Ke Hawaale Kar Di, Pyare! Qur'aan Bhi Tere Hawale, Meri Tauheed Bhi Tere Hawale, Mere Ahkaam Bhi Tere Hawale, Saara Deen Bhi Tere Hawale, Mere Mahboob! Teri Zubaan Par Etimaad Hoga Tabhi Unko Deen Naseeb Hoga, Teri Baat Par Etimaad Hoga Tab Mera Kalam Naseeb Hoga, Teri Zaat Par Etimaad Hoga To Tab Unko Tauheed Ka Aqieeda Naseeb Hoga, Agar Tujh Par Etimaad Nahin Hai To Kuch Bhi Nahin Hai.

Azaan Ke Saath Durood Wa Salam Ka Mas’ala :

Ab Raha Ye Sawal Kahte Hain Ke Tum Azaan Se Pahle Salaato Salam Padhte Ho Aur Azaan Ke Baad Bhi Padhte Ho To Ye Kahin Hadees Mein Hai?

Haalanki Dono Cheezein Hadees Mein Maujood Hain, Hadees Se Zaahir Hai Ke Har Nek Kaam Se Pahle Durood Padho To Tumhein Sawab Milega.

كُلُّ اَمْرٍ ذِىْ بَالٍ لَا يُبْدَاُ فِيْهِ بِحَمْدِاللّٰهِ وَالصَّلٰوةُ عَلٰى فَهُوَ اَقْطَعُ
اَبْتَرُ مَمْحُوْقٌ مِّنْ كُلِّ بَرَكَةٍ

(جامع صغیر، امام سیوطی، ج2 ص91، رقم:6285، کنزالعمال، رقم:2057)

Har Aham Kaam Jisse Pahle Hamd Wa Salaat Na Padhi Gayi To Wo (Hamdo Salaat Se Milne Waale) Har Sawab Se Khaali Hoga.

Taqreer Wa Tehreer Se Pahle Is Hadees Par Ulama -e- Ummat Ka Amal Hai, Aur Ye Talqi Bil Qubool Hai Jis Ke Baad Sanade Saheeh Ki Zarurat Nahin Rahti.

رہاوی، ابن مدینی، ابن مندہ

Wagaira Ne Apni Sanado Mein Ye Mazmoon Riwayat Kiya, Sanadon Mein Kamzori Maujood Hai. Zaeef Riwayat Se Bhi Fel Ki Fazilat Li Jaati Hai) Farz Nahin Hai, Wajib Nahin Hai, Ab Batao Azaan Nek Kaam Hai Ya Bad Kaam Hai? Yaqeenan Nek Kaam Hai To Nek Kaam Se Pahle Sawab Haasil Karne Ke Liye Durood Padhne Ko To Huzoor Ne Pahle Farmaya Ke Har Nek Kaam Se Pahle Durood Padho.

Aap Kahenge Ke Ye To Pahle Ki Baat Hai Baad Ki Kahan Hai? Agar Baad Ki Baat Poochte Ho To Wo Tamaam Hadeeso Mein Maujood Hai, Huzoor Ne Farmaya Ke Jab Muazzin Azaan Khatm Kare To Mujh Par Durood Padhe Phir Dua -e- Waseela Padhe

(مشکوٰۃ البانی کتاب الصلوٰۃ، باب فضل الاذان واجابتہ الموذن، رقم:657- مسلم کتاب الصلوٰۃ، باب استحباب القول مثل قول الموذن، رقم:849-ابوداودج، کتاب الصلوٰۃ، باب مایقول اذا سع الموذن، رقم:523، نسائی، کتاب الاذان باب الصلوٰۃ النبی بعد الاذان، برقم:679)

Muslim Shareef Mein Hadees Hai, Abu Dawood Shareef, Tirmizi Shareef Aur Ibne Maaja Mein Hadees Hai Ke Jab Azaan Khatm Ho To Fauran Mujh Par Durood Padho Dua Baad Mein Maango.

Ab Kahte Hain Hum Isliye Rokte Hain Ke Rasoolullahh Sallallaho Ta’ala Alaihi Wasallam Ne Aisa Nahin Kya, Sahaba Ne Aisa Nahin Kya.

Jab Huzoor Sallallaho Ta’ala Alaihi Wasallam Ne Farma Diya Ke Har Nek Kaam Se Pahle Durood Padho To Sawaab Hoga Aur Jab Huzoor Ne Farma Diya Ke Jab Azaan Khatm Ho To Dua -e- Waseela Baad Ko Maango Mere Upar Durood Pahle Padho, Ab Ye Kahna Ke Huzoor Se Saabit Hai Aur Na Sahaba Se Saabit Hai To Iska Matlab Hai Ke Rasool Ka Farmaan Sahaba Ne Bhi Na Maana ?

Phir Kahte Hain Ke Bhai Buland Aawaz Se Nahin Hota Tha, Tum Buland Aawaz Se Kyon Padhte Ho? Bhai Hum Ne Kab Kaha Buland Aawaz Se Padhna Zaroori Hai, Hum To Buland Aawaz Se Isliye Padhte Hai Ke Log Bhi Sun Kar Padhne Lagenge, Agar Hum Chup Ke Se Padhein To Kisi Ko Pata Hi Nahin Chalega, Agar Buland Aawaz Se Padhenge To Jis Ko Aawaz Pahuchegi Wo Bhi Durood Padhne Lagega, To Humara Buland Aawaz Se Padhna Doosro Ke Durood Padhne Ka Waseela Ban Jaayega, Agar Doosro Ke Padhne Ke Liye Koi Kaam Waseela Ban

Jaaye To Us Mein Kon Si Kharabi Hai, Hum Ye Nahi Kahte Ke Buland Aawaz Se Padhna Farz Hai, Wajib Hai, Agar Nahin Padhoge To Gunahgar Ho Jaoge Ya Shariat Ke Hukm Ka Taarik (Chodhne Waala) Ho Jaoge, Are! Hum Ye Kahte Hain Ke Mustahab Hai, Sawaab Hai, Khud Bhi Buland Aawaz Se Padh Lo Tumhari Aawaz Sun Kar Koi Doosra Musalman Bhi Durood Padh Lega To Bahut Accha Ho Jaayega, Agar Hum Farz Wajib Kahein To Hum Par Ilzaam Lagao, Hum To Ye Kahte Hain Ke Har Nek Kaam Se Pahle Padhna Sawab Hai Aur Azaan Ke Baad Padhna To Huzoor Ne Hukm Diya Hai, Jo Buland Aawaz Ka Hum Par Aitiraaz Karte Hain Wo Past Se Bhi Huzoor Par Durood Nahi Padhte, Hum Aawaz Koi Zaroori Nahin Kahte, Farz Wajib Nahin Kahte, Bas Uske Siwa Kuch Nahin" Lihaza Baat Khatm Ho Gayi. Ab Raha Ye Ke Azaan Se Pahle Durood Padhna Azaan Mein Zyaadati Hai, Izaafa Hai. Mai Kahta Hoon Jo Cheez Har Musalman Ke Nazdeek Kisi Doosri Cheez Ka Juz Nahin, Agar Dono Ko Mila Kar Padh Liya Jaaye To Kya Wo Ek Cheez Doosre Ka Juz Ban Jaayega? Har Namaz Mein Alhamd Ke Saath Sana Padhte Hain, Mila Kar Padhte Hain Ya Waqf Karte Hain? Mila Kar Padhne Hain Agar Aap Sana Ko Surah Faatiha Ke Saath Mila Kar Padhte Hain To Sana Ko Koi Bhi Surah

Faatiha Ka Juz Nahin Samjhta, Sab Jante Hain Ke Ye Sana Hai Ye Fatiha Hai, To Agar Sana Surah Faatiha Ke Saath Milane Se Sana Surah Fatiha Ka Juz Nahin Hoga To Agar Durood Azaan Ke Saath Mila Kar Padha Jaaye To Kaise Juz Ho Jaayega.

Ek Aur Baat Puchta Hoon! Tashahhud

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

Par Khatm Hota Hai, Aap Uske Fauran Baad Durood Padhte Hain Ya Thahar Kar Padhte Hain? Fauran Padhte Hain To Wo To Tashahhud Ka Juz Ho Gaya, To Kabhi Aap Ne Ye Socha Ke Hum Mila Kar Padh Rahe Hain, Wo Durood Hai Ye Tashahhud Hai, Agar Mila Kar Padhne Se Durood Tashahhud Ka Juz Nahin Hota To Durood Azaan Ka Juz Kaise Ho Jaayega? Imaam Abu Hanifa Ke Nazdeek Bismillah Surah Faatiha Ka Juz Nahin Hai, Aauzubilla Bhi Mila Kar Padh Dein To Bhi Juz Nahin Hai, Sana Ko Mila Kar Padh Lein Sana Bhi Juz Nahin Hai, Attahiyaat Ke Baad Fauran Durood Padh Dein, Wo Bhi Attahiyaat Ka Juz Nahin Hai, Ye Saari Cheezein Mila Kar Padhi Jaayein To Ek Doosre Ka Juz Nahin Banti To Duroodo Salam Azaan Ka Juz Kaise Ban Jaayega? Bahar Haal Kya Tamasha Hai, Ye Sab Laito La’al (Bahana) Hai,

Koi Aisi Baat Nahin Hai Ke Jis Mein Daleele Sharayi Ki Khilaf Warzi Ho, Balki Daleele Sharayi Maujood Hai Ke Nek Kaam Se Pahle Durood Padhne Ka Hukm Maujood Hai Aur Azaan Khatm Hote Hi Durood Padhne Ka Hukm Maujood Hai, Azeezaane Muhtaram! Maine Ye Isliye Arz Kar Diya Ke Hum Salaato Salam Padhte Hain.

Duroode Ibrahimi Ke Siwa Koi Durood Na Padhein?

Ek Sawal Aur Aaya Hai Ke Ye Kahte Hain Duroode Ibrahimi Ke Alawa Koi Durood Nahin Padhna Chahiye. Arz Ye Hai Ke Phir Hadeeso Mein Tamaam Durood Kaat Do,

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ سَلَّمَ

Kya Ye Duroode Ibrahimi Hai? Har Hadees Mein Qaala Qaala Rasoolullah Ke Baad Kya Hai? Agar Duroode Ibrahimi Ke Alawa Koi Durood Jaiz Nahin Hai To Hona Chahiye

عَنْ اَبِی هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِ

عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ

اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Har Hadees Mein Ye Hona Chahiye Ya Nahin? Magar Kisi Ek Hadees Mein Dikhao? Har Hadees Mein Qaala Qaala Rasoolullah Sallallaahu Ta’ala Alaihi Wasallam Hai, Ab Batao "Sallallaahu Ta’ala Alaihi Wasallam" Durood Hai Ya Nahin? Agar Hai To Duroode Ibrahimi Ke Alawa Bhi Durood Jaiz Hai, Agar Nahin To Batao Ye "Sallallaahu Ta’ala Alaihi Wasallam" Kya Hai? Bukhari Padhate Ho, Muslim Wa Tirmizi Padhate Ho, Har Hadees Mein Duroode Ibrahimi Padhao Kyon Ke Doosra Durood Tumhare Nazdeek Jaiz Nahin, Tamam Hadeeson Mein Ye Durood Nikaalte Jaao Aur Duroode Ibrahimi Lagate Jaao.

Ye To Daleel Hai Meri Ke Jis Baat Ko Rasoolullah Sallallaho Ta’ala Alaihi Wasallam Ne Mana Nahin Farmaya: Wo Mana Nahin Hai, Are Duroode Ibrahimi Ke Siwa Kisi Durood Ka Padhna Huzoor Ne Mana Nahin Farmaya: Lihaaza Koi Durood Mana Nahin Hai, Jab Mere Aaqa ﷺ Ne Azaan Se Awwal Durood Se Mana Nahin Farmaya To Wo Kaise Mana Ho Jaaye?

وَآخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۔

Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa By Kanize Akhtar

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza By Janabe Ghazal Sahiba

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?

Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori

Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir

Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala

Pehle Farz Nafl Baad Mein - Aala Hazrat Rahimahullahu Ta'ala

Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega

Yaare Ghaar By Dr. Asif Ashraf Jalali

Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala

Sawaneh Tajushshariah - Mufti Dr. Yunus Raza

Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars - Maulana Muhammad Raza Markazi

Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi

Hussamul Haramain

Haque Par Kaun? By Allama Muhammad Zafar Attari

Shirk Kya Hai? – Allama Muhammad Ahmad Misbahi

Qurbani Ka Bayaan From Bahaar -e- Shariat

Zibah Ka Bayaan From Bahaar -e- Shariat

Aulia -e- Rijalul Hadees By Allama Abdul Mustafa Aazmi

Eisaiyat Se Islam Tak - Allama Ghulam Rasool Qasmi

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